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# Christian Science Sentinel

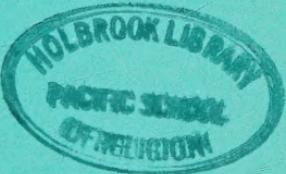


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"What I say unto you I say unto all, WATCH."—Jesus



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Founded in 1898 by Mary Baker Eddy,  
Author of the Christian Science Textbook,  
*Science and Health with Key to the Scriptures*



Marca Registrada

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# Christian Science Sentinel®

Marca Registrada

“What I say unto you I say unto all, WATCH.” Jesus

## Rights—human and divine

ERWIN D. and PATIENCE M. CANHAM

One of the great social and political issues of these days is that of human rights. This issue is the subject of intense negotiations at the United Nations and of major diplomatic interchanges between governments.

There has long been some awareness that the rights of humanity are of more than human origin. The Bible from start to finish affirms the status of man as the child of God, made in the image and likeness of God, and hence with divine rights. The drafters of the American Declaration of Independence began with what the Discoverer and Founder of Christian Science, Mary Baker Eddy, called “that immortal sentiment”: “Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness” (see *Science and Health with Key to the Scriptures*, p. 161).

Noble as this statement is, its application historically has been at once too broad and too narrow. Nowadays it is often stretched to include privileges or benefits posing as rights. The

“right” to work, for example (or the “right” to certain payments or perquisites from government) needs very careful definition before it can be justifiably recognized even as a human right.

There is a striking illustration of a restoration of human rights in the twelfth chapter of Acts. King Herod, in his persecution of the small Christian church, had imprisoned Peter for preaching; clearly an infringement of the basic right to worship God as one's conscience impels, that is, the freedom of religion. The little church prayed “without ceasing.” Peter himself was asleep, bound with chains between two soldiers, when “the angel of the Lord came upon him, and a light shined in the prison.” The chains fell off, the prison gate opened, and Peter was restored to the church. Peter acknowledged that his human rights had their origin in man's divine rights in these words: “Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod.”<sup>1</sup>

The concept of human freedom has been steadily growing. The struggle against Negro slavery in the eighteenth and nineteenth centuries began in the thought and consciences—the moral sense—of great liberating reformers, first in Great Britain, later in the United States. And even today similar awakening against other forms of injustice has been taking place and must continue. The struggle for women's rights is a good example.

In that struggle, as in all others, very careful definitions are necessary. We have to distinguish between God-derived rights and societal changes. That women are endowed by God with inalienable rights—the same rights as those to which men are entitled—there can be no possible doubt. These rights have always existed and remain unchanged. They will be enforced in human laws and political practice to the degree that they are recognized as not society-given but based on God's gift of freedom to man.

Emphasis is put in recent times on freedom from fear, on the right to a job, and so on. Certainly men and women have the right to security, to harmony, to activity, to supply. These rights, like all rights, are validated by man's status as a child of God. But in order to prove this we have a part to fulfill. Indi-

ividually we perceive and affirm our right to perform useful service, for which there will be just compensation. We prepare and prove ourselves adequate for this service. As citizens we seek to support the form of government and the structure of the economy that facilitate progressive and constructive activity. We know that God gives us our true sustenance but that the realization of this depends on our obedience to God and our perception of our duties.

Thus human rights are inseparable from duties. Is the fulfillment of duties receiving as much attention as the demand for rights? Our duty to God is obedience to God's law. In human experience this can cover a multitude of deeds and attitudes. God's law requires integrity, objectively perceived. It requires diligence. It requires deep respect for the rights of others, as affirmed in the Golden Rule. It requires kindness. It requires love.

One of the chief duties of mankind is given in the first commandment: "Thou shalt have no other gods before me."<sup>2</sup> Describing it as her favorite text, Mrs. Eddy indicates that fulfillment of this duty will bring to society the greatest possible fulfillment of human rights, in these ringing words: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfills the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."<sup>3</sup>

Thus fulfillment of duties assures the enjoyment of rights. The rights are always there. But to perceive, acknowledge, and bring them into human experience calls for changes in the human mind—spiritualization and a relinquishment of mortal limitations. Then we will win the struggle against ignorance, and intelligence will prevail. We can all take courage.

The struggle for human rights, as presently waged in the political and diplomatic realms, can only be strengthened to the degree that the true origin of rights is perceived and applied in advancing human thought. In many ways, there is more freedom in the world today than there was, say, in 1875. The awak-

ening in thought is primary; the activism that follows may take many forms.

The conventional concept of human rights limits them to a well-worn list: to vote, to have free speech, a free press, freedom from arrest, *habeas corpus*, and the freedom of religion.

The true rights of man—his divine rights—lie far deeper. Mrs. Eddy writes, “Above the platform of human rights let us build another staging for diviner claims,—even the supremacy of Soul over sense, wherein man cooperates with and is made subject to his Maker.”<sup>4</sup>

Our right to freedom from sin, sickness, or death is far from universally recognized. Yet this right has a divine basis: man’s status as the son of God gives him the right to holiness, health, and immortality.

Mrs. Eddy links the often bitter and bloody struggle for human rights with the crusade for freedom when she writes: “The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ’s divine Science.”<sup>5</sup>

Note where the fetters are fastened: upon the human mind. That is where the struggle for freedom, at once individual and universal, takes place. Christian Science speaks to the human mind. It teaches that man’s God-given rights are also God-enforced.

The essential right of God’s child—his divine right—is completeness, including total freedom from sin, sickness, and death. That is a valid paraphrase of the “immortal sentiment” of “life, liberty, and the pursuit of happiness” and it brings endless, unlimited, and inalienable freedom.

<sup>1</sup> Acts 12:5, 7, 11; <sup>2</sup> Ex. 20:3; <sup>3</sup> *Science and Health*, p. 340; <sup>4</sup> *The People’s Idea of God*, p. 11; <sup>5</sup> *Science and Health*, p. 226.

# Wake up to reality!

DONNA NALLEY RYBURN

The lights were down and the curtain had gone up. My husband and I scrambled over other theater patrons to reach our seats. As we came to the middle of the row, we found to our embarrassment that our seats were in the next row forward. Anger surged through me as we awkwardly made our way back to the aisle and into the row ahead. I resented the friend who had delayed us in the lobby. By the time we finally sank into our seats, I knew I had some healing to do for myself.

Just then the alarm clock buzzed loudly, telling me it was 6 a.m. Dream and anger fled. I almost laughed out loud, realizing the episode at the theater had never happened. What a relief to know there was no resentment to heal!

Christian Science exposes the dream nature of mortal existence and the ills that accompany it and awakens us to the reality of immortal being, where discord has no place. Mrs. Eddy states: "Mortal existence is a dream; mortal existence has no real entity, but saith 'It is I.' Spirit is the Ego which never dreams, but understands all things; which never errs, and is ever conscious; which never believes, but knows; which is never born and never dies. Spiritual man is the likeness of this Ego."<sup>1</sup>

Spiritual awakening is the purpose of scientific prayer, the goal of Christian Science treatment. Effective treatment goes straight to its mark. It doesn't try to improve the dream of mortality. It interrupts the dream and demonstrates the present perfection of God's creation.

Christian Science treatment embraces the truth that God is All and that there is no other substance or power; that man is the expression of God, therefore spiritual, perfect; that he is ut-

terly dependent on God for his being and is totally separate from any suggestion of evil.

Statements of spiritual truth are helpful. They comfort us and promote healing. But the truth of being is much more than words. It is the very revelation of the Word of God, the living Christ. Christ awakens us from the dream of intelligence and substance in matter. Christ rouses, enlightens, purifies—changes the base of human thought. The Bible says, “The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”<sup>2</sup>

The wonder of God’s grace is that spiritual awakening appears as healing. Harsh, aggressive attitudes mellow and soften. Limitations progressively dissolve. Disease disappears. These effects are the evidence of spiritual reality coming to light.

It’s important to identify healing as the evidence of spiritual awakening rather than as something physical. Otherwise we may think that God heals matter. Next we’re apt to look for material evidence to confirm the truth we’re declaring in our prayers. We may even begin to pray for the correction of matter. Yet Mrs. Eddy makes clear that “matter does not enter into metaphysical premises or conclusions.” The context of these words is: “Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul.”<sup>3</sup>

Whatever the challenge before us, we need to pray for spiritual awakening—not for a material effect. We’re not aiming to correct the material dream but to wake up from it. Our waking will reveal to us the present reality and perfection of things—we will perceive “the ideas of Soul” where the dream presents “the objects of sense.”

Awakening comes as one draws near to the Christ, resolutely rejecting fear and every other evil suggestion, symptom, or circumstance. Christ, Truth, ceaselessly and resistlessly manifests itself to human consciousness, revealing what’s really going on instead of the dream.

What's really going on is always God being God, expressing Himself in countless ways. Here and now what's actually going on is Mind identifying its idea, man; Spirit unfolding the true substance of being; Soul expressing perfection and beauty; Principle presenting precision and order. There are not two states of being, a dream state and a real state. The dream never happened. What's *really* going on is *all* that's going on—right now.

The individual who loves God can wake up to a measure of reality now and be healed of whatever difficulty confronts him. For many months some years ago, I was troubled with an internal disorder that was often painful. As I prayed late one night, I realized, "Good is the reality here. Discord never touched me." What joy broke over me! I saw that I didn't need to get rid of something that was never there. I had to accept the present reality of good. I went to bed rejoicing and awoke the next morning completely and permanently healed.

If we're seeing spiritual awakening as the goal of our prayers, we're working rightly in Christian Science, and no suggestion of the carnal mind can deprive us of joy and fruition. Our aim is not to improve mortal existence but to *disprove* it. There never was a mortal being, and there isn't any now. So-called mortal existence is an empty boast. It "has no real entity, but saith 'It is I.'" Spirit, with its expression, is the eternal reality.

Disproving materiality doesn't eliminate anything real. It brings to light reality right where we are. As we respond to the ever-present Christ, we wake to a fresh, new sense of being, and through the tender grace of God we are healed.

<sup>1</sup> *Science and Health*, p. 250; <sup>2</sup> John 1:14; <sup>3</sup> *Science and Health*, p. 269.

# The sting of fear—unreal

BENJAMIN N. COVINGTON

Fear—what's the authoritative, unfailing antidote for it? Love. The Scriptures assure us, "There is no fear in love; but perfect love casteth out fear."<sup>1</sup>

Fear is not a power; it's not a law or cause. God, divine Love, is the only cause. Therefore fear can have no actual effect. Fear isn't intelligent; it has no reality. It can't perch itself in your thought or mine when we realize Love's supremacy.

We need never accept the sting of fear. The power of divine Love, when applied, obliterates it. Why? Because Love is omnipotent, and we are never really out of the sphere of its supreme control. Our true being is spiritual, the outcome of Love.

Quieting fear through Love is intrinsic to Christian Science Mind-healing. Mrs. Eddy writes, "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'"<sup>2</sup>

Our realization of divine Love's control neutralizes and destroys not only fear but the ills associated with it. Why? Because when Love quiets fear, thought is spiritualized. The belief of discord—and it is just a belief—cannot possibly thrive in the fearless consciousness, the consciousness that places complete trust in divine Spirit.

Through spirituality we can eradicate any type of fear. Divine Love fills our consciousness to the exclusion of materially-minded anxiety. We reach this spiritual height through prayer.

What are our perceptive, healing prayers through which God eliminates fear and heals us? They are pure thoughts reaching out authoritatively to God, acknowledging divine Love, pure Mind, as the only source of power. How can powerless fear present a challenge to such divine authority?

The understanding we already have of Christian Science, even if small, is sufficient to set in motion the totally reliable

process of scientific healing. Our need is to be quick to practice what we know, to trust our own understanding to bring us healing. Fearless spiritual conviction as to the truth we already grasp leads to the complete removal of discord. We aren't always aware just how effective our understanding is until we fearlessly, forcefully, yet quietly, apply it. We may be astonished to find that the truth we already understand heals us more quickly than that old powerless devil would have us admit.

Mrs. Eddy writes: "Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed."<sup>3</sup>

My wife and I proved the effectiveness of that "simple rule of Christian Science" while driving. A bee flew in and stung me. Immediately I proclaimed, "I am not afraid!" My wife promptly assured me that Love was the only power in my life. And it was.

I saw clearly that I could no more be physically harmed by a bee sting than I could be mentally injured by the stinging thoughts of a business associate who had recently acted unjustly toward me through fear. My thought didn't barb his fear or the fear of the bee sting. The business trouble had been corrected by fortifying my thought with Love. I dealt with fear of the sting in the same way and was successful.

My wife quoted these words of Mrs. Eddy's: "Understanding the control which Love held over all, Daniel felt safe in the lions' den, and Paul proved the viper to be harmless. All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible. A realization of this grand verity was a source of strength to the ancient worthies. It supports Christian healing, and enables its possessor to emulate the example of Jesus."<sup>4</sup>

The realization that Love controls all destroyed the pain, which I felt only momentarily after the sting. The swelling disappeared instantly along with the pain. I was completely pro-

tected, because I didn't allow fear to take hold. I was able "to emulate the example of Jesus."

When we fortify ourselves with Love, fear cannot slip in undetected and pitch a tent in our consciousness or set up housekeeping there. Fear simply *isn't*. Love *is*. Love's all-power unequivocally disposes of fear and its sting. And that's the truth!

<sup>1</sup> I John 4:18; <sup>2</sup> *Science and Health*, p. 410; <sup>3</sup> *ibid.*, pp. 411-412; <sup>4</sup> *ibid.*, pp. 514-515.

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## Redwoods and cheetahs

NANCY H. REINERT

Sometimes we get used to things the way they are and like them that way. Forgetting or not realizing that infinity is here, now, we live as a child might who knows only the tiny plot of the globe he calls his backyard.

The child treasures his yard: the maple tree, the oriole's nest, the swing, the big German shepherd. But when the child tells us that his maple tree is the tallest in the world or that his dog is the fastest thing on four legs, we know better. We may then try to tell him of redwoods and cheetahs.

Maybe the child is fascinated by our stories and wants to learn more. Maybe he doesn't believe us. Or maybe he is angry at us for belittling his beautiful backyard world. But things change. Children travel to other backyards, see pictures, hear stories.

Growing up—in the fullest sense of the word, does it depend on schools or time or bigger bodies? True growth is not physical but spiritual; God governs growth. We understand God and His government through spiritual understanding, not physical sense. Mrs. Eddy writes, "Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-

abiding Principle, God.”<sup>1</sup> In *Science and Health* she explains, “Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul.”<sup>2</sup>

Take the maple tree. It is a hint to the child of how high things can get—higher than he can climb, higher than the house, higher than anything he knows: an image of places left to go! The book of Isaiah records God as saying: “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”<sup>3</sup>

Defending maple trees as tallest while redwoods are around would be foolish. But to encourage a child to reach always higher, to reach higher than he ever imagined was possible, is often wise.

Metaphysical understanding that exchanges the loved things around us for “ideas of Soul” does not deprive, weaken, or dilute our life, but reveals the purpose and precision of identity. It does not abstract; it clarifies reality. Through this exchanging we learn truths that are eternal and harmonious and begin to perceive Truth itself. If the living we are conscious of seems abstract or boring, we need a deeper understanding of Life.

True growth perceives the infinite spiritual ideas of Soul and doesn’t fear changes incidental to this growth. Mrs. Eddy says: “The advancing stages of Christian Science are gained through growth, not accretion; idleness is the foe of progress. And scientific growth manifests no weakness, no emasculation, no illusive vision, no dreamy absentness, no insubordination to the laws that be, no loss nor lack of what constitutes true manhood.”<sup>4</sup>

Refusing to grow, or becoming sad with change, would be like trying to preserve our childhood backyard forever. There is no loss in growth. Spiritual growth reveals a universe of ideas so lovely, so specific, so memorable, so comforting, that we feel at home in its firm reality.

<sup>1</sup> *Miscellaneous Writings*, p. 206; <sup>2</sup> *Science and Health*, p. 269; <sup>3</sup> Isa. 55:8, 9; <sup>4</sup> *Mis.*, p. 206.

# Dealing with guilt

ARDEN EVANS COOK

Many people today ignore or question the Judeo-Christian ethic of the Ten Commandments. Some even think that a strict moral code does harm by making people feel guilty, so that they lose their ability to lead useful, productive lives. However, the rejection of moral standards cannot solve the problem of guilt, any more than the elimination of laws would solve the problem of crime. Only scientific Christianity can reveal the way in which sin is forgiven without the moral law being compromised.

Imagine how comforting Christ Jesus' words "Thy sins are forgiven"<sup>1</sup> must have been to the guilt-burdened woman who had interrupted the dinner at the house of Simon the Pharisee! How glorious it must have been to feel the healing touch of Christly forgiveness taking away the torment of guilt!

Millions of people long for forgiveness to lift the burden of guilt from their hearts. In order to understand the Christly process of forgiveness it is necessary to understand the nature of man. Christian Science brings out that man's nature is spiritual, reflecting the nature of his Father-Mother God. God being sinless, He forms man as the sinless expression of Himself.

A guilty feeling is a feeling of having done wrong and deserving punishment. Because of the innocence of our true nature, we are intuitively offended by sin, and we feel guilty if we ourselves are sinning. This sense of guilt can only be productive if it impels us to correct our thoughts and actions and bring our conduct into line with divine Principle. The change of thought is called repentance.

But there is more to the casting off of sin than feeling uncomfortable and deciding to act differently. As we begin to see that God has made us perfect, we cease to want to sin. We see that the sinning concept, which suffers and is punished, is only a false

sense of self that disappears when the Christ, Truth, floods our consciousness. Then we feel the flow of God's forgiveness.

This Christian method of forgiveness is at the heart of the teaching of Christian Science as stated in the third tenet by Mrs. Eddy: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."<sup>2</sup>

Sometimes people feel guilty even after having abandoned sinning thought or conduct. This feeling was troubling a young woman visiting a Christian Science college organization meeting one evening. "How can you feel forgiven about something you've done in the past, even when you aren't doing it anymore?" she asked.

Those attending the meeting felt the sincerity of her question and the depth of her need. The subject of the readings had been forgiveness, and they included the story of the woman's encounter with Jesus and Simon the Pharisee.

Each one at the meeting shared his or her thoughts and experiences on forgiveness. It was brought out that a life lacking repentance would lack forgiveness and that one must forsake sin in order to avoid suffering from it. If guilt does not disappear when sinning ceases, the individual has probably accepted the belief that he was born a sinner and is separate from God. Christian Science reveals this theory to be totally inconsistent with man's real nature and thus untrue.

Man, parented by God—by Truth, Principle, Love—is forever sinless and innocent. As we recognize our Christly nature as children of God, we realize we are not sinners. Forgiveness occurs when the Christ-idea of man replaces the false theological concept of man as a sinner.

The qualities necessary for repentance in order to obtain forgiveness are exemplified by the woman who came to Simon the Pharisee's house. The fact that society would have barred her from entering Simon's house did not deter her. She had persevered in seeking the Christ and let nothing stand in her way.

The woman displayed repentance and humility by washing Jesus' feet with her tears. She bowed to the Christ in complete

commitment and worship, and her spiritual boldness was rewarded. Not only did Jesus rebuke his host for his self-righteous thinking but he said to the woman, "Thy sins are forgiven."

The young woman, who had asked the question about guilt at the college organization meeting, left the meeting smiling, and all expressed gratitude for the inspiring evening. Later they learned that the visitor had been healed that night of deep depression, which had engulfed her for months.

Any of us can be freed of the burden of guilt and rejoice in forgiveness as we accept the truth of our sinless nature and realize that we cannot suffer when we have ceased to sin. This realization will bathe us in the purity of Spirit, which washes away all guilt, proving Jesus' words, "Thy sins are forgiven."

<sup>1</sup> Luke 7:48; <sup>2</sup> *Science and Health*, p. 497.

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## Aspiration

From darkest waters  
I watched swans fly—  
An arrow-shaft of light  
To separate the cloud.

So Love impels each true desire.

As rising thought rejoices  
In radiant flight,  
Illusive sense, ephemeral,  
Is shed—  
Till the heart's purpose,  
Truth-revealed,  
Knows the clear shining  
Of a resurrection day.

IRENE J. SNEDDON

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# “The ghost of materiality”

DOROTHEA T. LEAMY

I was passing my favorite spot in the park, but this time it was well past dusk. The lamplights were on, and a misty rain was falling. In the artificial light everything had an eerie, mysterious, shadowy look. Grotesque figures loomed in the distance. Even the trees in the rainy darkness looked so different that I hardly recognized my special place.

Next day dawned clear and lovely. There were no ghostly figures and weird shapes, only statues of historical personages and some trees. The light of day had banished the ghosts of darkness, and the park was as it had always been—open, picturesque, and beautiful.

Imagination relates ghosts to illusion, phantom shadows, mystery, demons. We are all familiar with such optical illusions as sea and sky meeting, and railroad tracks coming together in the distance. But these only *seem* true to the unenlightened. Illusion, then, is that which seems to be true but isn't.

Christ Jesus, the master Christian, knew the difference between illusion and fact. He said, “It is the spirit that quickeneth; the flesh profiteth nothing.”<sup>1</sup> He knew that matter—sick or well—has nothing to do with man. His enlightened knowledge of God as the Father was spiritually felt. Through it he saved people from belief in the ghost of death and showed them something of the real man, indestructible and intact. He cast out demons of insanity, so that man was seen as sound, intelligent, and free. He obliterated the mystery of organic malfunction, and a woman's faith was rewarded and renewed. The phantoms of hunger and lack held no terror for him; he recognized them as illusions, obscuring the spiritual fact of abundance. By honoring God, not mindless matter, he was able

to see health, or spiritual wholeness, where disease appeared to be.

The message Jesus gave years ago, that "it is the spirit that quickeneth," still is possible for us to share. Mrs. Eddy, the Discoverer of Christian Science, searched the Bible, especially the New Testament, to find this "spirit that quickeneth." Her book *Science and Health*, the textbook of Christian Science, scientifically challenges material life as illusive and gives to the searcher in the dark the light of Truth, revealing life in God, Spirit.

How can we dispel the darkness by walking in this light? Every time we turn from matter to Spirit for the correct view of man and the universe, we are letting go of dark shadows. Each time we forgive a neighbor, we are casting out demons. Whenever we trust God in the face of dark fear, we are letting go of the illusions of sense. Whenever we give first priority to the things of Spirit, we are becoming less afraid of the ghost of materiality. We read in *Science and Health*, "Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit."<sup>2</sup>

The general belief that we are mortals born into matter includes of necessity the belief that we will die out of matter and that in between birth and death we can be hurt, become sick, lack proper nutrition, need better housing. Material belief may even tell us our friends are dead. But the specter of death will not frighten us when we realize Life is God and cannot be extinguished.

God is All-in-all, our eternal Life, without beginning or ending. Not dying, but living our way out of this human experience by walking in the light of the Christ, Truth, is what enables us to drop off these gloomy beliefs of life in matter and solve the problem of being. That is the only way out of this dilemma of ghostly beliefs. In this same book, *Science and Health*, we read, "The grave does not banish the ghost of materiality."<sup>3</sup>

Life, not death, teaches all people—those present and those who have passed from our sight—what they are really doing and have always been doing: living in eternal Life, God. As we banish "the ghost of materiality," we can begin to see what life really is—the expression of divine Spirit, our source.

I had an experience that convinced me of the illusive nature of material sense and forwarded my progress in the direction of Spirit. A heavy pane of glass fell with great force, cutting my hand. I couldn't move my fingers and lost a lot of blood. It was a testing time, as the illusion of the senses seemed very real. I began to pray.

I have always trusted God, Spirit, and had to see through this mental picture of wounded matter and the false claims of shock, pain, and fear of broken bones. When doubt came, I rebuked these dark thoughts. I denied that matter was real, could hurt, and that I was its victim. When ghostly pictures and sensations screamed that I was material, I prayed to get a clear-sighted view of myself as God's image and likeness, as wholly spiritual. I dwelt on the truth that God is all that really exists, that Love is ever present; and this recognition of the presence and all-power of good shut out thoughts of injury.

When I could see I was spiritual, living in God, where no pain is, I was freed from fear and discomfort. Through continued prayer along these lines, in a few days the bones went back into place, and my hand was restored completely.

Is the material picture, the ghost of materiality, trying to haunt you into believing you are sick, growing older, deteriorating, or dying? You can banish these specters with the truth of God and man. You have never been born into matter; therefore you cannot die out of it. "Your life is hid with Christ in God."<sup>4</sup> You are in truth an ageless, deathless idea of God, dwelling in eternity, and there is no passing of time to claim to dim your thought.

Let's look to God, Spirit, acknowledge that He is all that is true, feel His power, and the terror will be over. The ghost of materiality *must* vanish in the light of Truth.

<sup>1</sup> John 6:63; <sup>2</sup> *Science and Health*, p. 213; <sup>3</sup> *ibid.*, p. 353; <sup>4</sup> Col. 3:3.

***“This is a desert place, and the time is now past . . .”***

“. . . send the multitude away,” they said.

Let them go

and find what they need for themselves  
somewhere else,

somewhere other than this unpromising place,  
too late in a day when so much has already been done,

and we have nothing more to give.

Oh, had he taken their advice,  
how much would have been missed!

For in that barren place,  
at a time so late,

what superabundance of blessing was waiting to pour forth  
to meet five thousand needs,  
and more besides,

filling each one with overflowing good!

God’s goodness—unconditional—flows  
because good *is*.

His tender equipollence means  
each need already known, already met;

His affluence here and now  
for everyone.

How could Love ever fail—in time or place?

MARY H. GILL

# Signs of the times

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Excerpted from the article "Is Satan dead?"  
in *The Economist*, November 25, 1978

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"The last third of the twentieth century is a period in which the familiar forms of organized religion have lost their hold on most people who would call themselves members of the educated middle classes. There are exceptions . . . . But this is probably the first time in history in which, at least in fashionable assumption, to be intelligent and educated is also to be without religious belief.

"The result, however, is not what the cheerful rationalists of the nineteenth century had expected. The disintegration of the old religious institutions has not produced a world in which everybody is contented to live in the confines of an existence without gods. One by one the secular heroes of the past century's one purely secular philosophy—Lenin, Stalin, Mao, even Marx himself—have begun to lose their appeal. Instead, a groping has begun for new forms of spiritual experience. . . . The cults and sects and communities which are looking for new ideas in this field are most numerous in the United States because America is, in this matter too, 20 years ahead of the rest of the world; but they are to be found in Europe, west and east, and in many other places. The grass has begun to force itself through the cracks in the agnostic concrete.

"It is a period of experimentation; and, like all such periods, it is disorderly, hopeful and terrifying.

"The search for new forms of spiritual experience, for a new release from an existence walled in by birth and death, is in its early stages. It will sometimes go terribly wrong, as it did with the followers of Mr. Jones at Jonestown. If the search is to follow any sort of scientific principle, as it should, the aberrations will be examined and their causes noted. The mistakes may be repeated; but only once or twice; the learning process will then start to take effect. The easy and popular reaction to the horror at Jonestown, which was to ask, 'Is Satan not dead after all?', may be a start of that process. For if Satan, in some sense, is not dead, that implies that God is not either."

## Next week in the Sentinel

Next week's *Sentinel* will be focused  
on university and college life.



GEOFFREY J. BARRATT  
Editor

NAOMI PRICE  
Associate Editor

NATHAN A. TALBOT  
Associate Editor

## What to do with the resistant trouble

There is no need for our morale to sag, or for us to try some other treatment, if Christian Science treatment of a specific problem should look fruitless. If we think we're not getting anywhere, we can be sure that infinite Mind, divine Love, has the capacity and the care to show us what we still need to know and do.

One point we may need to see about the resistant condition is that it isn't a special kind of trouble, one that's beyond the power of God. This is a truth we may see theoretically, or in relation to someone else's situation. But we can, in belief, be mesmerized into thinking a condition of our own is somehow outside divine law, the law that all errors are invalid because not of God, the only cause.

We can be absolutely sure of God's omnipresence. There are no problems able to slip through the net, able to get past the healing scope of God's omnipresence. Should some trouble seem to stay more or less the same, our approach to it doesn't have to remain the same so that our treatment of it gets stale.

Resistance is never an *actual* characteristic of any problem. It is a descriptive label attached by animal magnetism. This is a term for whatever would fight against the infinitude of good. Animal magnetism would aim to bring about dismay, discouragement, and futility. Christian Science describes such mortal negatives as unreal now and dispatches them to oblivion.

The problem may have seemed so persistent it has become subtly familiar—we adjust to living with it, like a piece of furniture we don't really like but have had in the house for many years and are used to. If it looks as though our best efforts at

Christian Science treatment are not really dealing with the situation, we may have unconsciously accepted that the discord has a life and mind of its own. It may appear that that discord is revolving in our thought along an orbit in a place that's beyond Truth's reach. The difficulty has no life or mind for Life is divine and good. God is the only Life and Mind there is. He is the only self-existence. Acknowledging this, we can cut the ground from under disease or sin and be rid of it.

What place does courage have in our shifting what is apparently immovable? It's admirable, a quality that keeps us going when we can't see much evidence of healing. Courage—not animal courage, which is inseparable from mortal will, but moral courage, which comes from the conviction of what God and man really are—may have an important place. But the need for it diminishes as we admit man's goodness as God's idea and let this be evident in our whole way of thinking and of doing things. "Goodness involuntarily resists evil,"<sup>1</sup> Mary Baker Eddy says. The resistance is moved from the problem to the goodness.

Regardless of how impervious to treatment a difficulty claims to be, it is still *belief*—always has been, is now, always will be. Maybe we need to be more radical than we've ever been before in vehemently insisting on the truth of being despite any arguments of physical sense. We may need to be vastly more emphatic in our treatment. There is no disease, no mortal patient, no ineffectual prayer, in the allness of divine Love. Admit the omnipotence of God more wholeheartedly than you've ever done before. In reality there is no confrontation taking place between good and evil. "The battle is the Lord's,"<sup>2</sup> the Bible tells us. Hence the outcome is already resolved. It always has been.

Love includes the infinitude of spiritual ideas—ideas that Love creates and maintains in their perfection. Disease is certainly not one of these ideas. "In order to heal quickly," one of Mrs. Eddy's students recalls her as saying, "we must not recognize any disease in a patient, even as a belief, because we make more or less a reality of it when we do; but we should go to a patient with the feeling that he is well and we want to show him that he is well."<sup>3</sup>

In the Science of Christ, man is spiritual idea. He is not a

mortal resisting a leechlike problem with some religious truth, but is himself the very idea of Truth, God. As we see this, we accept that Truth is self-affirming. And along with this, we realize that error is self-denying.

In sum, the resistant trouble is not a unique kind of trouble but a phase of nothingness to which mortal thought—in its total illogicality—would attach a label of resistance. God and His permanently perfect expression, man and the universe, include no resistance and face none. If you have been wrestling with a difficulty that just seems to go on sticking around, then delighting in this divine fact is something you can and should do.

GEOFFREY J. BARRATT

<sup>1</sup> *The First Church of Christ, Scientist, and Miscellany*, p. 210; <sup>2</sup> I Sam. 17:47; <sup>3</sup> *We Knew Mary Baker Eddy*, Second Series (Boston: The Christian Science Publishing Society, 1950), p. 23.

## Who told you?

“Could you prove it in a court of law?” This was a lawyer’s question to his young daughter when she brought home stories that were mere hearsay. Even while she was still in kindergarten he taught her the importance of truth and justice. She learned to think carefully before accepting and repeating anything she heard. Who said so? What grounds are there for the statement? Can the allegation be proved? Such questions became normal to ask whenever rumors were circulating.

This kind of intelligent analysis of hearsay is as old as the first book of the Bible and constitutes valuable protection. To accept falsehood is an outrage against truth and a danger to the one who believes it. Wisdom has always dictated watchfulness and alert handling of unconfirmed rumor.

In the third chapter of Genesis we are told of a hypothetical conversation, between the Lord God and the first mortal man, in which God calls upon Adam to question the source of his belief in evil and physicality.

In this allegorical account of the origin of mortal existence a

talking serpent whispered false words to deceive the mythical pair of ideal humans who were at the time living in an ideally harmonious universe. Then, because the lie was blindly believed, earth was plunged into a dream existence of chaos and suffering. From the unthinking acceptance of the original false suggestion that substance is material, not spiritual, and that evil is as real and powerful as good, grew up a whole structure of belief in a vulnerable state of existence. Adam was seen as a sinner and a weakling, buffeted by destructive, worldly forces, competing with personalities, struggling to survive in a hostile atmosphere, subject to suffering and deterioration. What a penalty for failure to challenge the evidence of a false witness!

Yet even while Adam was mesmerized by the suggestion that evil exists and is liable to destroy man, the story tells us the voice of God, or Truth, was heard and heeded. The Bible allegory tells us, "The Lord God called unto Adam, and said unto him, Where art thou?" Then moments later the Lord God followed this with two more questions: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"<sup>1</sup>

The ancient allegory teaches valuable lessons to modern man. Falsehoods, whether they are the more comprehensive ones concerning the true nature of existence as a whole, or those that aim to denigrate specific people, do no harm to truth itself or to the actual identity of individuals. That which is true remains untouched despite the efforts of error to defame it. The Science of being cannot be abrogated. The individual child of God—the true, spiritual expression of God, the one creator—is forever under the protection of divine law and is never harmed.

For a while the innocent person may seem to suffer—even as Christ Jesus was crucified for the sins of others. But eventually the gullibility, the negativity, injustice, selfishness, and love of the sensational that encourage human beings to accept lies and circulate them, are certain to bring shame and punishment with bitter pangs of remorse to those who associate with and are influenced by these destructive traits.

A faithful follower of Christ Jesus admonished the early Christians, "Beloved, believe not every spirit, but try the spirits

whether they are of God: because many false prophets are gone out into the world."<sup>2</sup> And the same need to discriminate between truth and error has existed throughout the centuries ever since.

Today the talking serpent of the Genesis allegory still appears in the form of corporeal sense and through other aggressive mental efforts to oppose Truth. Its design is to destroy the Christ, the spiritual idea of Truth, and its mouthpiece, the Church. Its tactics are both blatant and subtle, sometimes convincing enough to "deceive the very elect." But it is doomed to failure, since Truth is God and is indestructible, eternal, omnipotent. Error must fall before the understanding of that which is true. Intelligence invariably extinguishes nonintelligence.

The great Founder and Leader of Christian Science, Mary Baker Eddy, writes in the Preface of *Science and Health with Key to the Scriptures*, "The time for thinkers has come."<sup>3</sup> Through the promptings of God, divine Mind, she unmasked the serpent, material sense, and revealed man's true nature in God's likeness as present now and always, forever intact and perfect, existent in the paradise of Soul under the harmonious government of unerring intelligence.

The benefits of this Christly understanding are available to all and are felt in the spiritual peace and satisfaction that always accompany the recognition of the presence of God, divine Love. Yearning for her followers not only to glimpse but to maintain the vision of the Christ, God's perfect idea, Mrs. Eddy made it a daily duty of all the members of her Church to stay spiritually awake. She writes in the *Manual of The Mother Church*: "The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously."<sup>4</sup>

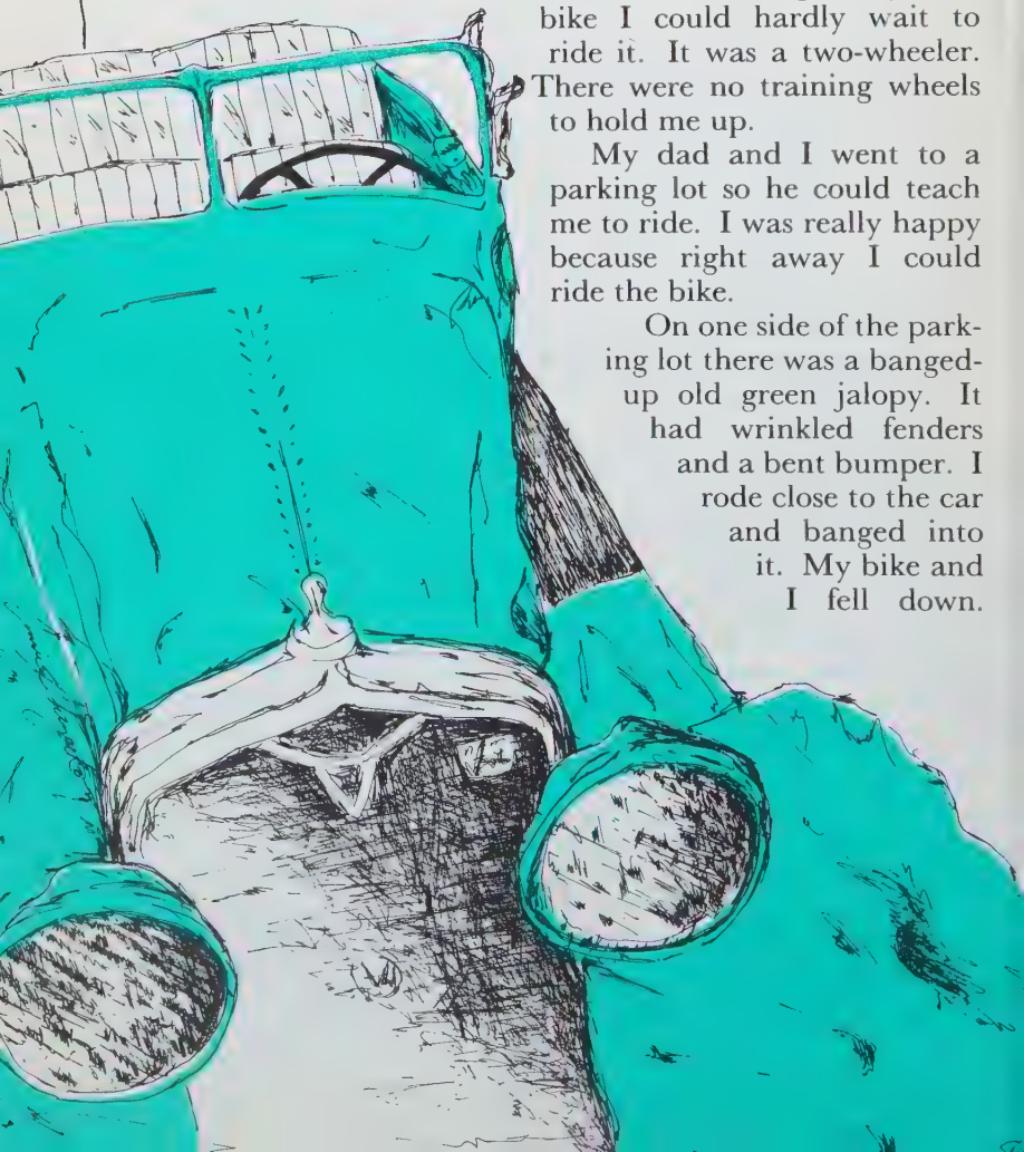
Truth demands our allegiance. The love of Truth and justice inherent in each one of us makes it natural to question the authenticity of communications and allegations, and to admit into consciousness only that which is true.

NAOMI PRICE

<sup>1</sup> Gen. 3:9, 11; <sup>2</sup> I John 4:1; <sup>3</sup> *Science and Health*, p. vii; <sup>4</sup> *Man.*, Art. VIII, Sect. 1.

# The big **green** jalopy

Amantha Thayer Holcomb



When we bought my new bike I could hardly wait to ride it. It was a two-wheeler. There were no training wheels to hold me up.

My dad and I went to a parking lot so he could teach me to ride. I was really happy because right away I could ride the bike.

On one side of the parking lot there was a banged-up old green jalopy. It had wrinkled fenders and a bent bumper. I rode close to the car and banged into it. My bike and I fell down.

It didn't hurt the car, but it sure didn't feel good to me.

My dad helped me up, and I began riding again around the parking lot. When I got near the big green car again, I felt I was being pulled toward it. I ran into it again. It happened a third time too. Then my dad said we ought to talk about God and Christian Science.

He told me there wasn't any power in the car to pull me toward it. He said that was the way error works, making us believe it's a power outside ourselves. Actually, only our fear makes us think something has power over us. He called the error animal magnetism, but he said it didn't have any power to act like a magnet.

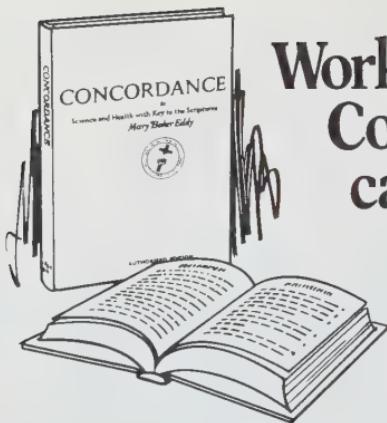
We talked some more about God being Love and about His power. It wasn't until then that I realized what my fear was. I told my dad I was afraid I couldn't stop. We both laughed. Then we practiced stopping by backpedaling, until I knew how to make the bike stop.

Then I got on my bike and rode right past that big old green car. Error, or animal magnetism, couldn't make me bang into it anymore, because I wasn't afraid.

Later that evening my dad and I were talking about this. He said it was a good lesson for me to learn now. He read these sentences to me from *Science and Health* on page 102 where Mrs. Eddy uses the Bible name "Spirit" for God and says: "There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind."

It made me feel good to know that only God has the power to control my actions. I don't have to be afraid of any of error's "big green jalopies."

[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]



# Working with a Concordance can help you to be a better healer

Why? Because Christian Science healing comes through understanding. It comes from a deeper, fuller, broader understanding of God and man.

In the textbook of Christian Science and her other writings, Mary Baker Eddy explores in depth the nature and the essence of God. She examines the full scope of being, based on God.

The *Concordance to the Writings of Mary Baker Eddy* gives an orderly approach to a topical study of her books. The many aspects of an idea can be searched out. You can locate a phrase that comes to thought. Or you can find where a scriptural quotation is used and explained by Mrs. Eddy. This kind of study brings understanding — and healing.

Concordances to Mrs. Eddy's writings are available at any Christian Science Reading Room. If you wish, you may order one directly from :

**Miss Frances C. Carlson, Publisher's Agent**  
One Norway Street, Boston, Massachusetts 02115



## Testimonies of Christian Science Healing

There was a time when I greatly feared for my life because of heart trouble. I believed myself a victim of this problem and suffered from this false conviction.

A Christian Science practitioner, through prayer, helped me exchange a material concept of myself for a spiritual one. This change seemed impossible because the physical disorder was so overwhelming. After many months without any change, I was asked to read an article in *The Christian Science Journal* on nullifying animal magnetism. I suddenly realized that the basis of the problem was not in a material organ called a human heart. The basic error was that I had allowed myself to become mesmerized by the notion that life is in matter. For healing to take place, then, I didn't need to wait around till my heart got well again. I needed instead to awaken from animal magnetism, the belief that matter holds all life.

After this realization I knew I was on the way to healing. I began to face up to fear and challenge it. I studied Mary Baker Eddy's answer to the question, "Do you believe in change of heart?" (See *Miscellaneous Writings*, p. 50.) What impressed me was my need to change from self-centeredness to love for God and His beloved idea, man. As I began to live this love for God and man, false character traits of self, such as extreme shyness, sensitivity, and many others began to disappear.

Through reading the series of books entitled *We Knew Mary Baker Eddy*, I discovered that Mrs. Eddy really knew what heart

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The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

was. She lived its meaning, for her whole life was the giving of love. I realized, also, that I needed to understand her role as Leader of the Christian Science movement—her faithful following of God's leading—just as we all need to if we are to fully understand God's revelation to her of Christian Science.

I cannot remember the exact moment when I was free of the heart trouble, but I do remember that after I finished reading this series of books, I suddenly realized that the problem was no longer there.

Because of my change of view, it was as if I never had the problem at all. I feel only a sense of well-being. The past suffering has completely vanished.

My love for God and man only grows stronger as I open my heart fully to this divine Science, to live it and to love it.

(Mrs.) LESLIE E. VASQUEZ  
Northridge, California



[Original in Spanish]

How obscure the following passage was to me, before I knew of Christian Science! "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

I came into this Science when I was in an apparent hopelessly dark state physically, morally, and spiritually. The book *Science and Health with Key to the Scriptures* by our beloved Leader, Mrs. Eddy, was truly the cup of cold water for my heart, which was thirsty for something purer and higher than what I knew. I found this light referred to by our great Master, Christ Jesus.

I was healed of many difficulties just by reading *Science and Health*. These healings include those of a heart condition that had enslaved me for a long time; a mental condition (doctors had declared me a psychiatric case); a finger that had been deformed when crushed by an iron door; a sprain; and many others.

With my whole heart I thank God for Christ Jesus, the Exemplar, and for Mrs. Eddy for giving the world this marvelous

revelation. Truly divine Science is the Comforter that comes to comfort all those who accept it with love. I am also grateful for the help of Christian Science practitioners, and for membership in The Mother Church and active branch church membership.

Of all my healings, the most important is the regeneration of my life. I have dropped the use of tobacco, alcoholic beverages, and many other errors that made me so unhappy I no longer wanted to live. Now I have a harmonious home; my wife also studies this Science with me; and our two little children are cared for under the law of God, good, as we grow to understand and apply it.

With the study of Christian Science my life has totally changed. Today I am a different person; I am happy. I thank God for the spiritual understanding I am acquiring day by day.

RAMÓN C. BENÍTEZ  
Rosario, Argentina



When my husband retired from the Navy, our plan was for him to work a few years before returning to the Midwest. Our apparent need was for a job and a home, but our real need was to gain the spiritual concept of home, employment, and activity. We prayed with this purpose uppermost.

Within days my husband found employment, and shortly thereafter we found a suitable home. More cash was needed than we had at that time, but our faith never faltered. The morning before we were to give our final word on the deal, a check came in the mail that more than covered the amount needed. With joy we moved into the house at Christmastime and remained there for five years. When we decided it was time to move to the Midwest, we listed the house with a real estate company to be sold. The first ones who viewed it wished to buy.

At another time the undeniable healing power of divine Truth was evidenced when I was suddenly faced with frightening physical symptoms. I was on a bus, on my way to an important meeting in California. Much prayer had been devoted for the safety and success of this trip, and I felt secure in the

knowledge of God's ever-presence and guidance wherever I was. It was night. Seated by a window, I could watch the lights of the towns as we passed. A light snow had fallen, the scene was beautiful and peaceful. A woman entered the bus, sat beside me, and promptly went to sleep.

Suddenly I felt ill, very disturbed. My first impulse was to go to the restroom, but I didn't want to disturb the sleeping woman. I turned to God with all my heart, accepting His allness and my integrity as His reflection. I knew my life was not dependent on a material heart, a heart that seemed not to be functioning properly. I also refused to be subject to an upset stomach. I seemed to be losing consciousness. The lights I had been watching became dim, till I couldn't see light at all. Then I rebelled. I felt a surge of power—of peace and dominion. I knew God, Mind, could never be unconscious, and neither could I, His likeness. I recognized the illness as an imposition, error, and turned completely from the material evidence. I was absolutely unafraid. I felt wonderful release, as when one wakes from a terrible dream and finds it to be just a dream. I could see the lights clearly, and a feeling of divine Love's presence enfolded me, such as I had never before known. My clothes were wet with perspiration, the struggle had seemed intense; but the joy I felt then is indescribable. The rest of the journey was completely free and harmonious, and there has not been a recurrence of this condition in the several years since.

About a year ago, circumstances around me were such that I allowed myself to become involved in relatives' problems. Daily they came to me for solace, but they seemed so blinded by the difficulties that the way out, which appeared plain to me, was unacceptable to them. This false sense of burden and responsibility led me into a state of tension and confusion. One busy day, as I tried to balance my bank account, I felt disoriented, as though I had never done that before. This frightened me, so I stopped and went to prepare lunch and to clear my thought in prayer. My husband asked me a question, and while I could think of the answer, the words I said were completely unrelated. This alarmed us. He recommended that we call a Christian Science practitioner, and I nodded consent.

I earnestly held to the fact of the oneness of Mind, God, that Mind is never confused and perfectly expresses itself. As that expression, I was completely controlled and secure in Mind. In less than an hour I felt release from fear and tension. I felt alert and clear, and I could express myself. I knew I was healed. I called my friend and thanked her, for I had truly felt the loving support of her prayers. My relatives' problems no longer loomed large, and they have been resolved without my aid. For this healing, and for the many more I have had and witnessed, I am deeply and humbly grateful.

I am grateful for the periodicals, including *The Christian Science Monitor*, all of which were instituted by our dear Leader, Mrs. Eddy, for our aid and progress in the demonstration of Christian Science.

I thank God for Christ Jesus, our Way-shower, and for his assurance that the works which he did, we can do also. Mrs. Eddy's work as Discoverer and Founder provides the exact rules for all to demonstrate the Science of Jesus' works.

(Mrs.) MADGE HOLCOMB  
Cedar Creek, Missouri



I have had Christian Science in my life since I was a small child. My parents were not Scientists, but my eldest sister had become interested through a neighbor. Because of the healings she had, our parents let her take us three younger children to the Christian Science Sunday School. Thereafter, when an illness or a so-called children's disease, such as measles, chicken pox, or whooping cough, threatened, the condition was healed through the prayer of a practitioner, or through our sister's own clear understanding of spiritual truth.

Shortly after my graduation from college, I was stricken with alarming symptoms. A former medical nurse who had become a Scientist was called to care for me. (She later told me she felt the condition to be a ruptured appendix.) When the suffering was intense, she assured me that God never made illness, so my true nature could not suffer from it. I was reminded that our loving

Father-Mother God was ever with me—that I was His very expression, and so there was nothing to fear. It was tempting to believe a lie about God's perfect child. But with the nurse's competent care and the prayer of a practitioner, I was completely healed.

How thankful I am for Mrs. Eddy's priceless gift to the world, Christian Science, and to be a recipient of this healing Christ, Truth!

(Mrs.) ALTHEA A. WHITESIDE  
West Palm Beach, Florida



When I was in my early teens, my father received an instantaneous healing of inflammatory rheumatism through Christian Science treatment—after the doctors had given him up.

I was so impressed by this healing through prayer that I asked to be enrolled in the Christian Science Sunday School. My parents were sincere students of the Bible and I loved it too. The teachings I received in Sunday School showed me how to apply Christian Science in daily living.

After leaving the Sunday School I found employment in a nearby city. For a period, I allowed more worldly activities to dominate my life. Then a health problem appeared, and I turned to medical care. I was told I had a malignant condition that needed immediate attention. I left the doctor's office filled with fear and discouragement. When I arrived home, I turned to God for help. Then I opened the Bible at random and read (Isa. 41:10): "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee." I knew my prayer had been answered. From that time on I turned completely to Christian Science for healing and had no more medical attention; and within a very short time I was well. Since then, there have been many proofs of God's loving care and protection.

More recently, I was packing my bag to attend an important annual meeting. We live on a lake, and my husband had been fishing. As he was bringing the boat to shore, I went to the dock

to pull in the anchor. When I threw it on the bank, it landed in a nest of yellow jackets. They swarmed out and covered me. I ran into the house trying to brush them off and turned earnestly to God. I washed off the blood and called a practitioner for help. Then I too began to pray. I saw the need to love all of God's creation. The practitioner came to our home, and we affirmed many truths of man's spiritual freedom from harm of any kind. I closed my eyes and asked God in prayer to free me from fear, especially the fear of fatality. The entire afternoon was spent in deepening my understanding of Truth and singing hymns. Gradually the insistent declaration of life in God, Spirit, began to silence the vicious argument of life and sensation in matter, and I began to feel peace of mind and body.

The following morning we were on our way. I dressed without any discomfort, except being unable to wear shoes, as my feet and legs were still swollen. I was acknowledging that God does not take us only halfway with a healing. And so our continued prayerful effort proved to be not merely words, but demonstration of the power of omnipotent Love. When we arrived, I put on my shoes and left the car, free.

It has been proved to me that when we get a mortal sense of self out of the way and let God express His perfection, we witness the glorious proofs of His work. There were no aftereffects. No nightmarish memory. Fear was destroyed.

(Mrs.) BETTY ELLEN McCLELLAND  
Floral City, Florida

I am happy to verify my wife's testimony and to add my gratitude for the fine healing, and for the practitioner who held steadfastly in her understanding of the truth.

I am grateful for a happy, harmonious home and adequate supply.

RUSSELL B. McCLELLAND

# Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures.

\* If details such as time, place, title, or child care facilities are missing from a church's listing, please see local publicity.

## ENGLAND

**AVON—Bristol** (Second): Conference Rm., The Council House, College Green, 7:30 p.m., Thurs., Mar. 22. "Spirit Replaces the Myth of Matter" (Gladhorn)

**CUMBRIA—Kendal**: Church, Sandes Ave., 8 p.m., Tues., Mar. 20. "Something to Depend On" (Jenks)

**DORSET—Bournemouth**: Bournemouth School for Boys, East Way, Charminster, 3 p.m., Sat., Mar. 24.‡ "Spirit Replaces the Myth of Matter" (Gladhorn)

**GREATER LONDON—Purley**: Church, 840 Brighton Rd., 8 p.m., Fri., Mar. 23. "Is Your Heart on Fire?" (Rogers)

**Wimbledon**: Kenneth Black Memorial Hall, Worple Rd., 8 p.m., Thurs., Mar. 22. "Is Your Heart on Fire?" (Rogers)

**HEREFORD AND WORCESTER—Malvern**: Great Malvern Primary School, Pickersleigh Rd., 7:30 p.m., Mon., Mar. 19.‡ "What Are Our Values?" (Gladhorn)

**NORTH YORKSHIRE—York**: Tempest Anderson Hall, Museum Gardens, Museum St., 3 p.m., Sun., Mar. 18.‡ "A New Beginning" (Jenks)

**SURREY—Woking**: Woking Centre Halls, 8 p.m., Mon., Mar. 19.‡ "From Hell to Heaven" (Rogers)

**WEST MIDLANDS—Sutton Coldfield**: Thurs., Mar. 22.‡ "Something to Depend On" (Jenks)\*

**WEST SUSSEX—Haywards Heath**: Clair Hall, Perrymount Rd., 3 p.m., Sat., Mar. 24.‡ "Something to Depend On" (Jenks)

**WEST YORKSHIRE—Halifax**: Church, Well Head Ln., 3 p.m., Sun., Mar. 18. "What Are Our Values?" (Gladhorn)

## FEDERAL REPUBLIC OF GERMANY, INCLUDING WEST BERLIN

**Berlin** (joint lecture): Studio der Akademie der Künste, 10 Hanseatenweg, 7 p.m., Thurs., Feb. 22. In German. "Liberation Through Christ" (Anwandler)

**Kiel**: Aula der Hebbelschule, 177/79 Feldstr., 4 p.m., Sun., Feb. 18.‡ In German. "Responding to the Word of God" (Anwandler)

**Oldenburg i/O**: Brücke der Nationen, 5/6 Gartenstr., 5 p.m., Sat., Feb. 24. In German. "Liberation Through Christ" (Anwandler)

## REPUBLIC OF SOUTH AFRICA

**TRANSVAAL—Johannesburg**: Selborne Hall, City Hall, President St., 5:30 p.m., Fri., Mar. 16. "Use Your Spiritual Power" (Henderson)

## AUSTRALIA

**WESTERN AUSTRALIA—Fremantle**: Town Hall, City Sq., 3 p.m., Sun., Mar. 18.‡ "Ageless Youth" (Driver)

**Kalamunda** (Society, Midland): Agricultural Hall, Canning Rd., 2 p.m., Sat., Mar. 17.‡ "Get Your Life in Balance" (Driver)

## JAMAICA

**Kingston**: Tues., Feb. 13. "Is Anybody at Home?" (Houston)\*

## UNITED STATES

(Week of January 28 to February 3)

**ARIZONA**—Phoenix (Third): Alhambra High School, 3839 W. Camelback Rd., 3 p.m., Sat., Feb. 3.‡ “Good Without Evil” (White)

**CALIFORNIA**—Belvedere: San Francisco Yacht Club, 98 Beach Rd., 8 p.m., Mon., Jan. 29.‡ “Honesty—The Power of Its Deeper Dimension” (Rennie)

**Chula Vista**: Church, 41 1 (Eye) St., 7 p.m., Thurs., Feb. 1.‡ “Your Unlimited Opportunities” (McGrew)

**Garden Grove**: Garden Grove Community Meeting Center, 11300 Stanford Ave., 8 p.m., Fri., Feb. 2.‡ “Claim Your Real Inheritance” (Tuttle)

**Oakland** (Fourth): Church, 1330 Lakeshore Ave., 3 p.m., Sun., Jan. 28.‡ “Something to Depend On” (Jenks)

**Oroville**: Church, Baldwin and Spencer Aves., 8 p.m., Tues., Jan. 30.‡ “Christian Science and the Worth of Man” (Rennie)

**Petaluma**: Church, 522 B St., 8 p.m., Mon., Jan. 29.‡ “A Lesson from a Bridge” (Tuttle)

**Sacramento** (First): Church, Capitol Ave. and 23d St., 3 p.m., Sun., Jan. 28.‡ “Honesty—The Power of Its Deeper Dimension” (Rennie)

**San Diego** (First): Church, 2442 Second Ave., 10:30 a.m., Sat., Feb. 3.‡ “Claim Your Real Inheritance” (Tuttle)

**San Diego** (Seventh): Church, 4602 Fanuel St., 8 p.m., Fri., Feb. 2.‡ “The Search for Life” (McGrew)

**Ukiah**: 3 p.m., Sun., Jan. 28.‡ “Claim Your Real Inheritance” (Tuttle)\*

**Vista**: Church, 1418 Calle Jules, 11 a.m., Sat., Feb. 3.‡ “Your Unlimited Opportunities” (McGrew)

**COLORADO**—Denver (Fourth): Church, 3101 W. 31st Ave., 3 p.m., Sun., Jan. 28.‡ “The Search for Life” (McGrew)

**Littleton**: Littleton United Methodist Church, 1313 W. Sheppard Ave., 8 p.m., Mon., Jan. 29.‡ “Your Unlimited Opportunities” (McGrew)

**GEORGIA**—Columbus: Church, 1010 Blandford Ave., 8 p.m., Fri., Feb. 2.‡ “The Key to the Mystery of Creation” (McClain)

**Waycross**: Ware County Courthouse, Church St., 3 p.m., Sat., Feb. 3. “Where in the World Is God?” (McClain)

**ILLINOIS**—Highland Park: Church, 493 Hazel Ave., 2 p.m., Sat., Feb. 3.‡ “There’s Only One Real Ego” (Correll)

**Moline**: Blackhawk College Auditorium, 6600 34th Ave., 8 p.m., Tues., Jan. 30.‡ “There’s Only One Real Ego” (Correll)

**INDIANA**—Gary: Raintree Auditorium, Indiana University Northwest, 3400 Broadway, 3 p.m., Sun., Jan. 28.‡ “More than a Superstar” (Aghamalian)

**LOUISIANA**—New Orleans (Fifth): Braniff Place Hotel, 1500 Canal St., 3 p.m., Sun., Jan. 28.‡ “Let My People Go” (White)

**MISSOURI**—Kirkwood: Church, 415 N. Clay, 8 p.m., Thurs., Feb. 1.‡ “Diana or Christ?” (Aghamalian)

**Mason Woods**: Church, Hwy. 141 and Mason Rd., 8 p.m., Tues., Jan. 30.‡ “More than a Superstar” (Aghamalian)

**NEVADA**—Reno: Church, 501 Riverside Dr., 8 p.m., Thurs., Feb. 1.‡ “Honesty—The Power of Its Deeper Dimension” (Rennie)

**NEW YORK**—New York (Fourteenth): Church, 555 W. 141st St., 7 p.m., Fri., Feb. 2.‡ “God Is Your Provider” (Alton)

**PENNSYLVANIA**—Philadelphia (First): Church, 4012 Walnut St., 2 p.m., Sat., Feb. 3.‡ “What’s Your Greatest Need?” (Alton)

**Pittsburgh**: Church, 635 Clyde St., 3:15 p.m., Sun., Jan. 28.‡ “God Is Your Provider” (Alton)

**TEXAS**—Houston (First, Bellaire): Marriott Motor Hotel-Astrodomo, 2100 Braeswood and Greenbriar, 8 p.m., Tues., Jan. 30.‡ “Let My People Go” (White)

**San Antonio** (First): Church, 501 N. Alamo, 8 p.m., Mon., Jan. 29.‡ “A New Beginning” (Jenks)

**VIRGINIA**—Richmond (First): Fellowship Hall, Centenary United Methodist Church, 411 E. Grace St., 12:15 p.m., Mon., Jan. 29.‡ “The Key to the Mystery of Creation” (McClain)

**WISCONSIN**—Milwaukee (Third): Church, 2915 N. Sherman Blvd., 8 p.m., Mon., Jan. 29.‡ “Spiritual Power and Its Application” (Correll)

**WISCONSIN** (continued)

**Milwaukee** (Fifth): Church, 3101 S. 30th St., 3 p.m., Sun., Jan. 28.‡ "The Spiritual Viewpoint" (Correll)

**Whitefish Bay**: Church, 721 E. Silver Spring Dr., 2 p.m., Sat., Feb. 3.‡ "More than a Superstar" (Aghamalian)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

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Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the week in which the lecture is to be given in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to fourteen weeks* before the week of the lecture. When lectures are to be radiocast, it should be so stated, station and frequency being included. When Children's Room facilities are to be available, this also should be stated.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within two weeks, a duplicate notice should be forwarded.

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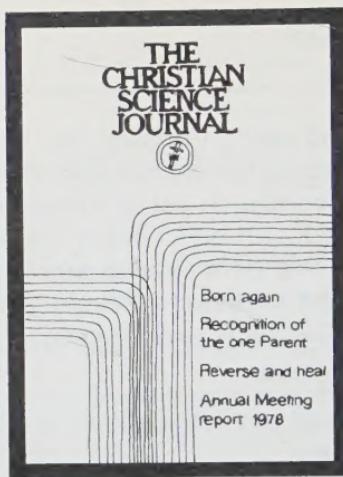
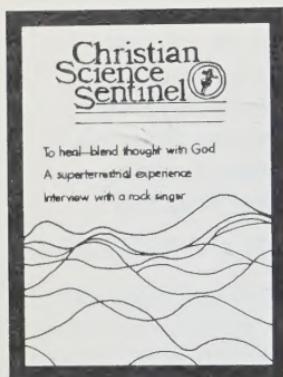
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